

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"Repent: for the kingdom of heaven is at hand."*—JESUS CHRIST.

No. 44. Vol. XXXII.

Tuesday, November 1, 1870.

Price One Penny.

## GENTILE INTRIGUES IN UTAH.

Ogden, Utah, Sept. 29, 1870.

*To the Editor of the Herald.*—Unusual complications exist here. The United States judiciary have set aside, you may say, all Territorial laws in existence, and they will be governed solely by the United States code, which they often interpret to suit their own special inclinations. In a case now pending, where the municipal authorities of Salt Lake City, according to their city ordinances, destroyed the contents of an unlicensed liquor establishment, the United States Marshal summoned none to make up the two juries but Mormon Judases or Gentiles, all of whom were known by all parties to be in favor of judgments rendered against the city. You would have been amused, Mr. Editor, to have witnessed personally the ways of justice and jurisprudence displayed, here in the far western country, on the occasion of the said men being empaneled and sworn in to act as jurors. They were a set of very ignorant men, but the Chief Justice overruled all objections by the defence, and accepted them as good and lawful men. Your space would not permit to state circumstances that transpired here, which would be also too ridiculous and incredible to mention. One fact, however, I cannot omit to allude

to—One of the jurors, before he was sworn, was asked by the defence if his mind was not prejudiced in the case now to be tried, &c. "Yes, much so," was the answer. He was then asked by the prosecution if good evidence could not remove such prejudice. "No, sir," was the reply. Governor Shaffer thereupon issued proclamations appointing E. P. Connor Major General over the militia, ordered all arms given up by the Mormons, and permits no armed gatherings by the people, even in cases of sudden outbreak by Indians, to which the people of the Territory are much exposed in many places. E. P. Connor is very hostile to the Mormons, and the Governor has begun to remove other officers of the Territory; and, in a few days, according to what is said and expressed, there will not be left even a water-master or a fence-viewer, or any other officers elected by the people under Territorial laws and regulations. The Governor will bless us Gentiles and the Mormon Judases with offices. It will bring debt on the Territory, of which it was always clear. But since Congress has failed to solve the vexed Mormon question the Governor and aids are bound to do it. Alexander the Great found some way to untie the mysterious knot, and so will his

Excellency in case of the Mormon problem.

Said proclamations seem to have created a mob spirit among the United States soldiery stationed here. A few days since, about fifty soldiers descended on a small village, called Provo, in the silent hours of midnight, fully armed, etc., and spread horror among the citizens and marked their path with destruction. They came from Camp Rawlins. The Mormons cannot be convinced that the "powers that be" are not implicated, direct or indirect, in that raid, as the soldiers freely confessed that they had good backing. I am, however, unwilling to believe that yet. It is self-evident that traders and business men see dull times here, and would, if possible, use the United States officers as tools to force the Mormons into an insurrection against Uncle Sam in order that armies might be stationed here to give new life to business. But I should not suppose that officers of the United States would be weak enough to be led to the greatest extremes. I don't know who constitutes the majority of Mormon Judases (apostates) or Gentiles, but they are the only parties that are recognized by the "powers that be," and when votes are set aside, etc., they will constitute the Commonwealth of the Territory in future time.

Since the packed juries were sworn and charged by the Court at Salt Lake, the citizens manifest great indifference about learning any further news of Court proceedings, as judgment against the city is a foregone conclusion, but an appeal will be made to the U. S. Supreme Court, which, however, the officials will try to delay and hinder if possible. Mr. Hollister is rejoicing indeed. He has finally been admitted as a veritable correspondent of the *Chicago Tribune*, whose precious columns will be enriched by his pen.

I am not hurt by favoring the Mormon faith, and especially polygamy. Who could accept such? But I would at any time "give the devil his due," and don't like to see gentlemen condescend to his level. The Mormons have rights which should be respected in a republic of high character. Their industry, thrift, sobriety and desire for general advancement can no longer

be ignored, however objectionable their peculiar religious views may appear to us. We live in an age of tolerance. I've been here for years. The life and property of a stranger is protected by the Mormon police as much as if he lived in Broadway, N. Y. All indignation from the Mormons felt by the Gentiles has invariably been caused by invading the domestic circles of men, and seducing or trying to seduce females, and such has been done by adventurers who have homes everywhere, and in fact nowhere. They are but little better than "Border Ruffians." Still, their testimony, and the testimony of Mormon Judases, etc., is admissible to our republican party now in power, who, like the King, can do no harm, while a Mormon of good sound sense would not be heard.

One of the first questions put to a witness summoned before a Congressional Committee is this—"Are you a Mormon or a friend to the Mormons?" George the Third's Parliament condescended to summons the illustrious Franklin twice to hear him on the side of the despised colonists. In such, and in all other cases, our Republican party will only hear the one side of any question if they can possibly avoid the other, but they will not rule the nation forever, I hope. Secretary Mann and Chief Justice Wilson were the last U. S. officers left here who possessed a little Democratic disposition, and would view both sides. They have now been removed and all are now red Republicans, and we shall see fun in Utah as well as in Paris. If prudent and good men were put in office here, Utah would become a valuable State; polygamy would wear away; with the schooling and advanced ideas the young generation is now receiving, it would not stand long. I have already seen great tendencies in such a direction. But, for the last year, it don't seem as though a collector of revenue, or any other officer who is duly respected, has time to state his special business to the poor Mormons for talking about bayonets, long ranged cannon, etc., etc. Please forward the *Daily Herald* for a while for the currency inclosed. I don't know how long I shall remain here. If trouble arises I shall make arrange-

ments to move to other quarters. I would spend all I own for my country in any emergency, but not a dollar will I spend, or run any risk, to carry on a petty contractors' war to enrich a few of my friends. I subscribe myself,

Yours most respectfully,

A GENTILE.

—*Omaha Herald.*

The recent outrages of the U. S. soldiery upon the unoffending people of Provo, Utah, were the result of a drunken mob for which no respectable officer is in any degree responsible. Governor Shaffer seizes upon the opportunity to fix responsibility for it upon General De Trobriand, for the double object of showing a regard for decency and to injure that excellent gentleman and soldier in public estimation. In the opinion of the Colfax missionaries the General is too much disposed to look with favor upon the merits of the Mormon people, and with contempt upon the latest raid upon their peace. This is the sweet milk in that cocoanut.—*Omaha Herald.*

The leading men of Utah are held to unjust responsibility for the acts of every individual Mormon within the Territory. If a Gentile is knocked down in a personal quarrel with a Mormon; if a personal indignity is offered to Mr. Stenhouse by irresponsible and unknown persons; if, indeed, anything occurs to annoy a carpet-bagger or other citizen not a Mormon, telegrams are sent all over Christendom denouncing Brigham Young and the whole Mormon community. But when the thing is reversed, and soldiers commit the most diabolical outrages on Mormon women and families, meek mention is made of it merely to injure an officer of the army who is no more responsible for the outrages than the man in the moon, and for this purpose only.—*Omaha Herald.*

The grand annual muster of the Mormon militia would, in the usual order of things, take place in a few days. To this muster at Salt Lake

City the men gather from all parts of the Territory [no, each district has its own muster, and that for two or three days only], bringing with them their arms and supplies. They remain in camp for about a week, are constantly drilled and reviewed, and when not thus actively employed are engaged in praying, preaching, or listening to prayers, sermons or speeches. It is in view of this annual muster that Gov. Shaffer has issued his proclamation, being determined that it shall not take place this year. His intention is clearly shown by the appointment of General Connor as commander-in-chief of Territorial militia. Gen. Connor (known as "Pat Connor") was for some years in command of the regular United States troops in Utah, with headquarters at Salt Lake City, and always showed himself to be the bitterest enemy of Mormonism, the Mormon leaders, and Mormon pretensions. He was constantly in "hot water" with the Mormons, and never concealed his eagerness to try conclusions with Young, in the name of the United States. He will not now be backward in enforcing the proclamation; and it is doubtless to this reason that he owes his appointment. We do not consider his appointment an act of discretion or wisdom; and we shall be agreeably pleased if it does not quickly result in a serious difficulty.

We hope that President Grant will watch the proceedings of Gov. Shaffer and Gen. Connor. There is no necessity whatever, under present circumstances, for the Government's coming into military collision with the Mormons. There is no necessity for breaking up their system of Territorial militia, which is utterly harmless, so far as we are concerned. The Mormon problem will be peacefully solved within a very few years, and it would be infamous and criminal to stir up difficulties about it which might not be easily allayed. We would rather trust to the Pacific Railroad than to warlike officials to insure its speedy end.—*New York Tribune.*

The St. Louis "Republican" of Sept. 26, says the day previously Mr. Angus M. Cannon lectured at Broadway Hall, No. 1310 Broadway, twice to nearly 2000 people, who listened with attentive curiosity to his remarks.

## CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

[CONTINUED FROM PAGE 676.]

You say, "We shall neither of us convert the other." Now I rather like that, because if that point is settled we are neither of us in much danger of a material change in our views. But pray don't get discouraged, don't despair, don't exclaim that you will "never be good for anything," don't get impatient and cross with yourself because you cannot become converted all in a moment. Remember the tenacious power of tradition, whether true or false, upon the human mind. For your encouragement I will say that you do not appear to be half so "stiff-necked" as many people are toward the truth. But I do assure you that I am not at all anxious to convert you. Yet I am not afraid nor unwilling to air my views by the side of yours. The good I may learn from you, I shall adopt. If you see nothing good in my principles, do not accept them. If you do see anything good in them, please yourself whether or not you accept that good. The loss or gain will be chiefly yours either way. I believe you are already satisfied that a woman could do infinitely worse than be converted to my way of thinking. I am satisfied she cannot do better, and I consider it my duty to "let my light shine," if I have any to let shine. And we all ought to have some to let shine, hadn't we? So that other people, seeing our good works, may glorify our Father who is in heaven, if they feel disposed to do so. You acknowledge that polygamic marriage has been divinely tolerated, but you know that adultery and prostitution never were.

I do not presume that you very strongly desire to convert me. Indeed, do you not honestly think that I shall effect quite as much good in my present unconverted state? If it should be my lot to become converted to your views, of which, respecting some of them, I agree with you that there is not much prospect, how could I desire a more intelligent, sensible, and frankly conscientious instrument of such conversion than your excellent

self? But if I should not become converted, still, in view of the distinguished Divine favor extended to such illustrious polygamic exemplars as grace the pages of holy writ, I am sure that you could not find in your heart to exclude me from hope of salvation, however numerous my family might prove, and although in the causation thereof, like the said illustrious exemplars, it should become my heavenly privilege, great good fortune, and delightful duty to enjoy the affectionate conjugal co-operation of several of your attractive, admirable, incomparable sex, whose charming qualities shine with increasing splendor with growing years of intimate acquaintance.

I do verily know that the principles which I have laid before you are worthy of all acceptance. They are too good, too pure, too elevating, too thoroughly beneficial in their influences and tendencies to be forced upon people, whether or not. That would destroy their efficacy. On the contrary, it is the highest privilege and greatest blessing to both men and women to have the opportunity afforded them to receive and develop those principles, and thereby become co-workers with the Almighty in causing purity, virtue, truth, and righteousness to prevail upon the earth until it shall be covered by them as the waters cover the face of the mighty deep.

The Gospel of Jesus Christ is the power of God unto salvation, temporally and spiritually, to every one that believeth, for if a man thoroughly believes he will endeavor to practise. Mormonism, as it is termed, is the Gospel of Jesus Christ, and it means peace on earth, good will to men, and especially to women, a particular now lacking in Christendom. And can the women be blamed if they exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that publisheth salvation?" I appeal to your own womanly feelings, what can be more desirable to a woman than to

obtain the very husband whom her soul yearns for, provided she can persuade him to hymeneal union with her?

I have expressed my decided belief that, so far as I can apprehend, women are fully as forward to do right as men are, and you will acknowledge that such is demonstrated to be the case when several women are willing to be married to one man, for that shows unmistakably that the women do not shrink from the honorable estate of matrimony so much as the men do. And will you not say all honor to the man who is willing to undertake such greatly needed, such widely beneficial, such admirable "works of supererogation," who unflinchingly accepts and discharges the responsibility and performs the duty of being husband to several women? How can you find in your heart to censure him? How can you consider him aught less than a worthy member of society, an honor to manhood, and a blessing to womanhood? For he certainly does save women from a frigid sterility, or from becoming victims of the destroyer, and places them in a position to honorably develop the fullness of their excellent capabilities and fulfil the divine purpose of their creation.

I account it one of the distinguishing, one of the essential qualities of manliness, one of the most precious to woman, for a man not to abuse the confidence that any woman, whatever her position, may place in him, but to be to every woman a friend and a brother indeed, while at the same time he is in no wise backward to take upon himself and fulfil all due conjugal responsibilities. Those are the things for a man to boast of and glory in, if he must be a boaster. But you hear very little of such boasting. Yet a course of life of that description is

worthy of the highest ambition, and would do more to rid the land of evil than any other thing that is of anything like such easy practice. I am sure to such a man your womanly nature is ready to accord the highest esteem, although he might be a polygamist, for no pitiful wrecks of womanhood bestrew his trail, he leaves no "nameless heirs of sin and shame," no mother's daughter can charge him with aught that is calculated to lower her in the estimation of good men and good women. The hearts of his wives and children, however numerous, can safely trust in him.

It is the privilege of both men and women to elevate, exalt, and ennoble each other and all with whom or which they have anything to do, not to debase and degrade. No man has a right to give any woman, whether maid, wife, or widow, the slightest cause to regard him in any other light than as worthy of her unfaltering, her absolute trust and confidence, in whatever situation they may find themselves. If a man does not live up to this mark, he is not living up to his privileges and duties. That women are more ready to bestow this beautiful confidence than men are to deserve it, I think is abundantly manifest to every observer, and I with you sincerely regret that so very many men are so lamentably lacking in the practice of pure and sound principles in this matter of their association with women. However, the guilty man will find it to their own loss yet, and in a manner which few of them anticipate. Those who despise or abuse the blessed gifts of God need not be disappointed if in a coming day those gifts be permanently exalted to a position entirely beyond the reach of those persons who shall have demonstrated that they do not deserve them.

[TO BE CONTINUED.]

## DEPOSITIONS CONCERNING THE PROVO RAID.

(From the *Deseret News*, Sept. 26.)

To-day we are enabled to lay before our readers the depositions of those who were eye-witnesses to, and some of them sufferers by, the raid made on the city of Provo on Saturday morning. From a perusal of them we

think our readers will feel as we feel, that a more villainous outrage could scarcely have been perpetrated; and if any have hitherto had any doubts that the whole affair was the result of a preconcerted plan, such doubts must now vanish. The fact also that non-commissioned officers were among the rioters is proof that they, at least, were cognizant of the whole matter.

Provo, Utah, 24.

DEPOSITION OF ALDERMAN WILLIAM MILLER.

On the night of Sept. 22, I was awakened by a loud noise at the Bachman house, kept by J. M. Cunningham, Deputy U. S. Assessor, between the hours of 11 and 1 o'clock. It sounded like the noise of rioters. I arose and scanned. When partially dressed I heard a pounding at the front of my house, and shortly several shots were fired into my bedroom, near my head. Some parties then came to my east door, and broke in my east window. I ran down stairs and, as I came to the lower room, the door was broken open. I asked what was wanted; they answered, "You, God damn you." I asked them to wait until I got my boots on, to which they assented. I returned and expressed my readiness to go with them. They then pointed a gun towards me and told me to march. I here discovered that they were U. S. soldiers. I marched with them westward, with a soldier on each side of me and several in front and rear. The soldiers drew their revolvers upon me, and urged me forward with their bayonets. They would halt every few rods, and told me they would beat me to death. They also told me they were going to destroy my building. When in the centre of West Main St., they commanded me to halt, and used abusive language as before. I then asked them to reason with me and tell what they had against me. They replied that I had agreed to rent them my hall for the purpose of having a party in it. I told them they mistook the affair as I had. I told them no such thing. They asked if I had not received a letter from them by J. M. Cunningham. Said they gave Cunningham a letter for me, and stated that Cunningham afterwards told them it was all right, they

could have the hall. I told Cunningham they could not have the hall. The soldiers said either myself, Cunningham, or the soldiers had lied. I asked them to go with me to Cunningham's and learn the straight of it. Myself and two or three soldiers went to Cunningham's house. One soldier asked Cunningham out, who came with a light. The soldier blew out the light and asked Cunningham if he had not told them that I said they could have the hall for 15 dollars. The answer was "No sir, I never did." Then they passed the lie several times. The soldiers having me in charge said I was clear from censure, and they blamed Cunningham. The leader turned to the soldiers who were arguing with Cunningham and threatened to injure him. They then said they would discharge me. I told them to acquaint the other soldiers of my innocence. The soldier then took me back to the crowd in front of the Bachman store, told the men I was not guilty, said it was Cunningham and Branigan's d—d lies. The officer in charge of the little squad said he was sorry for what they had done, and if I would write him a letter stating the amount of damages on my premises, directing it to the name of J. Dillom, and put it in the office, he would foot the bill, whether the others helped him or not. He told me to go home and they would not molest me any more. They said they had been in the valleys some sixty days and had tried to be sociable, and there were many young men and women that would associate with them, but the Bishops and old heads counseled them not to do so. When I was liberated they started up Centre Street. There were from fifteen to twenty soldiers in all with me. They said they could be as mean as anybody.

DEPOSITION OF THOMAS FULLER.

I camped in the titling yard with two companions; we are laboring in repairing the telegraph line. Near 12 o'clock on the night of September 22, I was aroused by a noise and hammering on the doors of the Co-operative store. I arose and went out on the street, and saw a crowd of 12 or 15 soldiers. Heard them say they were going to smash in McDonald's house,

that the d—d s—n of a b—h would not sell them any whisky. I went down towards the store, met a man, a citizen, I asked him what was the matter? He said he wanted to raise a force to quell the mob. We then started down street, and when just below the Co-operative we were arrested by four soldiers, who presented pistols at us. Heard the soldiers say they would use up McDonald's house because he would not sell them whisky; that they would use up the four white houses—viz., McDonald's, Sheets', Bishop Smoot's and Brigham Young's, and swore they would use the G—d d—d Bishop's house, and that they came here to run this town. Said they were not volunteers, and would be G—d d—d but they would do it. There was one non-commissioned officer, and he had a gun in his hand. They said they would like to catch some more Mormons, and take them over to Camp, try them, and, d—n them, they would hang them. They shouted as they went along the streets, "Come out, you G—d d—d Mormons and Mountain Meadow massacre-ers," using other indecent language and threatening to kill the Mormons and take their women away from them. They shot pistols at the houses as they passed along. When the soldiers arrested us they asked if we were Mormons? We told them we were. They said they would take care of us, that we had got into a d—d rough crowd, and that they would

shoot hell out of us if we resisted. They took us into the meeting-house block, and while there we heard other soldiers demolishing the doors and windows of the houses of McDonald and Sheets; knew it was by the rattling of glass. All the time they were at McDonald's and Sheets' they were firing guns and pistols, and filling the air with yells and oaths. Myself and the other prisoner were with the four soldiers about an hour, when those from McDonald's house came into the east gate of the meeting-house block, swearing that they would burn the meeting-house. They broke in part of an east window, and went to the steps of the front door, where they struck several matches, but failing to get the matches to burn they came to where we were at the north gate, where they were told we were Mormon prisoners, when several of the soldiers commenced beating me over the head with pistols, clubs and bayonets. I heard one of the officers say, "I guess we have given the G—d d—d Mormonson of a b—h enough." The most serious wound I received was by a bayonet stroke upon my forehead. The whole company of soldiers, some twenty in number, then started down Centre Street, taking myself and the other prisoner with them. The soldiers attempted to fire into the University building. I escaped from them when down by Bishop Miller's. Blood flowed profusely from the wounds on my head.

[TO BE CONTINUED.]

## THE NEWMAN-PRATT DISCUSSION.

[CONCLUDED FROM PAGE 662.]

### THIRD AND CLOSING DAY.

ARGUMENT OF REV. DR. J. P. NEWMAN.

Dr. Newman said Prof. Pratt had made three mathematical blunders in his last argument—in reference to the slaying of the Hebrew children, the number of Hebrew adult males, and the relative numbers of first-born and families in ancient Israel.

Dr. Newman contended that the marginal translation of Leviticus xviii, 18, was perfect to a word. If the

word in controversy meant sister, then every woman was sister to every other woman.

In reference to the multiplication of horses, there was no special rule about that, but there was concerning the multiplication of wives. If the one wife examples in the Bible were not to be accepted as a law, there was no limit to the number of wives a man should have, and the Almighty would be kept busy in creating women for

wives. In the Bible were only twenty-five or thirty specially recorded cases of polygamy. Hagar was only a substitute for Sarah [the Doctor believes in substitutes]. To suppose that Abraham took Keturah to wife while Sarah was living, was to do violence to that illustrious patriarch's moral character. So the Doctor concluded Abraham was a monogamist.

Polygamy was imposed upon Jacob, but that was before he was converted. He was a polygamist only 22 years. Moses had only one wife. Gideon was an idolator, but the Bible did not sanction his polygamy any more than it did his idolatry. Elkanah had two wives, but he had not ought to. David was an adulterer and murderer, and God's giving him wives was no more done approvingly than God's giving David's wives to others. When he was a polygamist he was complicated with evils, crimes, and sorrows, but for the last eight years of his life he endeavored to atone for his former crimes. Solomon had a thousand wives, but his polygamy was not approbated.

In reference to bastards, in ancient Athens bastards by law were not the children of native Athenians. The only child recognized as a bastard by Jewish law was a child born of a Jew and a Pagan woman. God broke Solomon's kingdom asunder because he had so many wives, and they led him into idolatry. The polygamists were Lamech the murderer, Jacob the deceiver and robber, David the seducer and murderer, Solomon the idolator. The monogamists were Adam, Enoch,

Noah, Abraham, Isaac, Moses, Aaron, Joshua, Joseph, Samuel and all the prophets and apostles.

St. Paul told the Corinthians that every man should have his own wife and every woman her own husband, and this agreed with Leviticus xviii, 18. Each had exclusive right to the other. If the husband could claim a whole wife, the wife could claim a whole husband. Polygamy could not have been admitted into the primitive Christian Church because it would have been contrary to St. Paul's teaching.

Christ said, "Have ye not read that in the beginning God made them male and female?" thus bringing out the great law of monogamy.

The Doctor went into a philological argument to prove that polygamy was adultery. The Hebrew word translated adultery meant all criminal sexual intercourse.

Polygamy was no prevention of prostitution, as that sin prevailed more in polygamic than in monogamic countries. Prostitutes were not nearly so numerous in New York, St. Louis, and other Christian cities as was represented. Civil authority could extend or restrict religious liberty within due bounds, or Hindoo child murder could not be restricted by civil law. He could show that polygamic nations were short lived and monogamic nations were long lived. All the highest interests of man demanded the practice of monogamic marriage, that was the happy family, and monogamy stood forth as a grand Bible doctrine.

---

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

---

TUESDAY, NOVEMBER 1, 1870.

---

### THE GENERAL CONFERENCE.

---

We regret that the *Deseret News* containing the minutes of the October General Conference at Salt Lake City did not reach us in time to insert more of them in this week's issue of the STAR. It appears that a most excellent time

was enjoyed, and during the last two days the attendance was very large, estimated by the *News* at twelve or thirteen thousand on the last day, Sunday. The *News* of Oct. 10 says—

The Semi-Annual General Conference, which terminated last evening, will not be forgotten soon by the Saints who were in attendance. It has been such a time of refreshing from the presence of the Lord as none but Latter-day Saints enjoy. The character of the teachings during the last four days have been of such a character as none of the religious teachers of the world give to their disciples; and this must have struck all present, especially strangers or non-Mormons. They were so practical, so full of wisdom, and so thoroughly calculated in their nature to promote the spiritual and temporal interests of the entire people, to bring about a complete oneness, to break down social distinctions, and to raise and elevate all classes to the enjoyment of the rights and privileges that the Great Creator designs that all His children shall enjoy. The manifestation of the power and Spirit of the Lord, through His servants, the presiding Priesthood, was more striking during the past Conference than on any previous occasion.

During the Conference the audience was addressed by Presidents B. Young, Geo. A. Smith, and D. H. Wells, Elders Orson Hyde, Geo. Q. Cannon, Orson Pratt, Charles C. Rich, Brastus Snow, John Taylor, and Albert Carrington, and Mr. Martin Harris. The more prominent subjects discoursed upon were the designs of the Almighty, the causes of apostacy, union, co-operation, the gathering, education, the first principles of the Gospel, labor, the one-man power, the Book of Mormon and the witnesses thereto, building the Temple, ordinances for the dead, traditions, the use of wealth, and the union of the sexes.

When the authorities of the Church were presented for the approval or disapproval of the Conference, President B. Young tendered his resignation as Trustee in Trust, and as President of the Perpetual Emigrating Fund. President Geo. A. Smith resigned his office as Historian and General Church Recorder. President D. H. Wells resigned his office as Superintendent of Public Works. The reason for these resignations was stated to be that the First Presidency would be more free to travel among the people and preach to them. Horace S. Eldredge was nominated and unanimously sustained as President of the Perpetual Emigrating Fund, and Albert Carrington was nominated and unanimously sustained as Historian and General Church Recorder, and Wilford Woodruff as his assistant. The Conference, when the question was put, voted unanimously to sustain President Young as Trustee in Trust.

Elders Lorin Farr, of Ogden, Wm. L. Payne, of Kaysville, John I. Hart, of Ogden, and Charles Lambert, of Salt Lake City, were called to go on missions to England, and 57 brethren were called to assist Elders C. C. Rich and Lorenzo Snow in settling the northern portions of the Territory.

Priesthood meetings were held in the Tabernacle on the evenings of October 7 and 8.

THE NEWMANS IN WASHINGTON.—Mrs. Rev. Dr. Newman delivered a lecture, Oct. 10, "to ladies only," in Lincoln Hall, Washington, D. C., upon her recent trip across the American continent, in the course of which she, as might be inferred, referred to her visit to Salt Lake. She did not believe that the Mormon women were happy or contented, talked about the family matters of Orson Pratt and others, but "was so much disgusted with Brigham Young as hardly to be willing to speak of him at all." She said a woman's Christian association was organized to "do something" for the Mormon women.

The Rev. Dr. himself had hatched a plan which he desired to have adopted by Congress for the suppression of polygamy. According to the *New York Herald*, the Dr. thinks that "a special act legalizing the birth of all Mormon children and prohibiting any future Mormon marriage contracts should be passed. An act like this, with the civilizing and commercial influences quietly at work [the Provo raid for instance], would, in his judgment, solve the problem." Just like the Dr. He doubtless has some mode, to himself satisfactory, of explaining away the Bible declaration that "marriage is honorable in all," or at least of proving that the "all" does not include the Mormons. Great is the Doctor—but great in what?

WHEN DOCTORS DISAGREE.—Rev. H. W. Beecher says, "According to the land system of the Jews, by which property was to be kept in families, if a brother died his widow was to be taken by his next brother, polygamy being permissible." Now Mr. Beecher, be careful, or you will have to discuss that question with the Rev. Dr. J. P. Newman, who asserts that polygamy was not permitted in ancient Israel, it being such a dreadfully wicked thing for any man to do more than the minimum of marrying, but that the ancient servants of God kept mistresses, which he says is not nearly so dreadful a thing as some people make out, because it is practised quite commonly by notable men in these times—"highly respectable" men, who have but one wife each at a time, if any, sometimes their own wife and sometimes their neighbor's wife, are welcomed in the "best society," go piously to church on a Sunday, pay pew rent, and pat the parson at Washington, New York, London, Paris, Berlin, and everywhere else where people are civilized and refined. Now Mr. Beecher, beware of the dog—we mean of Rev. Dr. J. P. Newman, or he will be upon your track.

#### FORTIETH SEMI-ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW TABERNAACLE, SALT LAKE CITY, U.T., OCT. 6, 7, 8, 9, 1870.

(CONTINUED FROM PAGE 685.)

Thursday, 2 p.m.

The choir sang,  
"Come all ye Saints who dwell on earth."

Prayer by Elder Orson Pratt.

The Parowan choir sang,  
"Oh Lord! responsive to thy call."

PRESIDENT BRIGHAM YOUNG

Requested the door keepers and those who are engaged in seating the congregation to see that a few seats be reserved in the front for the accommodation of strangers who may attend the Conference. He gave some texts to the brethren who would speak—unity of action, the necessity of overcoming our traditions, and the proper training and instruction of our children, are

subjects worthy the attention of those who may address the people. The building of the Temple might occupy a share of attention by the speakers. Those, however, who may not wish to preach to any of these texts can preach from them. The union of the sexes is also a subject which he would just as soon hear treated upon in this as in any other place. The Elders should never attempt to teach anything that they do not understand. There is scope enough without this. He delivered a very stirring and instructing discourse, in which he showed that unless the people are inspired by the Spirit of God it will be impossible to serve the Almighty acceptably.

ELDER GEORGE Q. CANNON.

The day in which we live is one of the most important, if not the most important that man has ever seen on the earth. It is the day in which the purposes of God shall be accomplished. The subject of unity can not receive too much of our attention. Without unity of action, in our temporal matters, our professions would be useless. The Gospel brings salvation in every situation of life; it permeates the whole from the cradle to the grave. Therefore I love it. It is the Gospel carried out which has built this city and the various cities and settlements throughout this Territory. Our President has given us many wise counsels which we have not yet carried out. No people on earth have been so wisely counselled with regard to the affairs of life as the Latter-day Saints. In many respects we, as a community, are far from being united as we should be, considering our opportunities. Many who claim to be Latter-day Saints are so blind to the interests of everything connected with the kingdom of God, that they are loud in their denunciations of the principles of co-operation. It is opposed by individuals in the city who ought to be the foremost to sustain it. But nevertheless it gradually gains influence and obtains more wide support from the masses of the people, who as a body are in favor of it. There is no man who has faith in the work of God who hesitates or feels doubtful respecting this principle. Yet it, like other true principles, has to meet with opposition. It has been the same with nearly every other principle the Lord has revealed. It is God's will that we

should be united in all things. The Lord said, through Joseph, "Except ye are one ye are not mine." I do not fear the pressure from the outside world, it will never triumph, because we are willing to be led and counselled by the servants of God. The world call us foolish, and there is a class calling themselves Latter-day Saints who seem to have caught the same spirit. All the foothold that our enemies gain is the result of our want of unity. We have been advised in relation to our grain, about how to direct our labors, and with regard to the railroad from Ogden to this place. I have often regretted the indifference manifested by many parents with regard to the education of their children. Education is of incalculable benefit to those who use it aright. Education should not be confined to the school room. Children should be trained to draw near to the Lord. When the father of a family is absent the son should call the family together for family worship, and should ask a blessing on their food. Many of our young people are rude and unmanly. A great deal of the proper training of children devolves upon mothers. Sons and daughters will eventually bless fathers and mothers who have been strict with them in wisdom. There is nothing more beautiful than well ordered society.

Elder Cannon continued to speak for some time interestingly on the importance of training the young.

Conference adjourned till tomorrow at 10 o'clock.

The choir sang,

"Great God attend while Zion sings."

Prayer by Elder Wilford Woodruff.

# MINUTES OF A CONFERENCE

HELD IN THE MARKET HALL, JARROW-UPON-TYNE, OCTOBER 16, 1870.

—o—

10.30 a.m.

Elders from Utah present on the stand—Geo. Lake, President of the Durham and Newcastle, and Geo. H. Peterson, Pres. of the Nottingham Conferences; R. Thompson, Travelling Elder in the Durham and Newcastle Conference. Elder A. W. Carl-

son, from the Office at Liverpool, was also present.

Pres. Lake read the financial and statistical reports. There had been a number of baptisms since the last Conference, and he thought the prospects were pretty good.

The general authorities of the Church

and the Conference were presented in the usual manner and sustained unanimously. A special vote of thanks was given to Elder Ralph Thompson, who had been appointed to labor in the London Conference, for his indefatigable exertions in the cause of righteousness, and for his kindly disposition towards the Saints throughout the whole Conference.

Elder Thompson said he embraced the Gospel in 1837, emigrated in 1840, and had spent the whole of the time since with the Saints in their different locations in the land of Zion. He had seen the Prophet Joseph Smith and his brother Hyrum, and better men never graced this planet. He had labored with great satisfaction in that Conference. That was his native county. He thanked the Saints for their kindness to him, which had far exceeded his expectations. He exhorted them to good works, to train up their children in the Gospel truths, and to be in deed as well as in word Saints, and God would assuredly bless them.

Pres. Lake confirmed the testimony of brother Thompson with respect to the general good conduct of the Saints, and exhorted them to continue faithful. He could bear testimony that the Church of God was upon the earth, and that President Young was the greatest friend to humanity upon the whole earth.

Elder Carlson felt great satisfaction in listening to the reports of Elders Thompson and Lake, for they spoke well for the brethren and sisters in the Conference. He enlarged upon the duties of the Saints and the advantages of obedience to the law of God.

2.30 p.m.

Pres. Peterson made an interesting discourse upon the nature and organization of the kingdom of God, and contrasted it with the absurd systems of men. The Scriptures were so plain that a wayfaring man though a fool need not err therein, yet it was passing strange that men who claimed to be ministers of the Gospel took their authority from simply reading in the Bible how it was conferred upon others. He did not obtain his in that way, but

on the principle on which Aaron, Peter, &c., received theirs. He concluded by bearing testimony that Joseph Smith was a Prophet of God.

Elder Thompson said we did not say that the Latter-day Saints were perfect, but we did say that the principles of the Gospel and the laws of God were perfect, and would lead unto perfection those who obeyed them. He embraced the Gospel about 30 years ago, and he never had the first cause to regret it. He paid a high tribute of respect to President Lake, and exhorted the Saints to sustain him and he would prove a blessing to them. He himself had labored in the Conference with great satisfaction, and could with pleasure have remained there. What relatives he had in this country resided in that county. But when he came on his mission he came not to do his own will but the will of those who were placed over him, and he must therefore go to his new field of labor.

Pres. Lake said the Scripture said the Gospel was the power of God unto salvation. The Bible was not the Gospel, but a history of the dealings of God with men anciently. The power that attended the Gospel conferred gifts, powers, and authority upon men, but the Bible could do no such thing. He made some excellent remarks on the gathering, authority, &c., and bore testimony that he knew that the work in which the Latter-day Saints were engaged was true.

6 p.m.

Elder Carlson said there was nothing so important to man to find out as the true plan of salvation. Some thought that religion was a something simply to be thought and talked about, but he knew that God had revealed again unto man the true and everlasting Gospel, which was a practical religion, and to which rare benefits were attached. It was a blessing to receive it, for by our faithfulness we could receive and enjoy the benefits promised. He continued to speak for an hour, and delivered a most interesting discourse, interspersed with beautiful comparisons and interesting anecdotes, which were instructive in a high degree.

The meetings of the Conference were commenced and concluded with singing and prayer. Many strangers were

present and a time of refreshing was enjoyed. R. A. MIDDLETON,  
Clerk of Conference.

## CORRESPONDENCE.

### AMERICA.

Salt Lake City, Oct. 4, 1870.

President Horace S. Eldredge.

Dear Brother,—Your favors of 2nd, 10th, and 13th ult., with accompanying business enclosures, reached here safely. I am pleased to hear of your continued good health and zealous labors for the cause of truth and righteousness, and that our brethren, the Elders, associated with you, are united in accomplishing the purposes of Heaven and honorably fulfilling the mission God has appointed them. May the peace and blessing of the Lord abide with you all.

Myself and President Wells, with a few Elders, all in 6 two-horse vehicles, left this city August 27, on an exploring trip to the Kanab country. We crossed the mountains from Parowan to the Sevier, thence following up the Sevier and passing over the rim of the Basin on to the head of the Rio Virgen, stopping the second night out from Parowan at Roundy's (now abandoned) settlement on the upper Kanab Creek. Thence two days' travel we reached the Paria, a place suited more for an Indian farm and look out than anything else. Our next night was passed at the Kanab Settlement, where we found brother Levi Stewart and a few other families, also quite a number of Indians; all seemed much pleased to see us. At this place we located and surveyed a town site, and on the Sabbath after our arrival, at a meeting of the citizens, brother Levi Stewart was chosen and afterwards ordained Bishop to preside over the Kanab ward. From Kanab we went to Pipe Springs, where we located a rock fort, to be 152 by 66 feet, to be so arranged as to accommodate a number of persons in case of an Indian attack. The fort will enclose a fine spring of good water, and when completed we propose naming it "Windsor Castle." From Pipe Springs we went via Virgen City, To-

ker, &c., to St. George, where we tarried a day, and thence we returned home, reaching this city Sept. 24. We held numerous meetings, both going and returning, which were well attended by attentive audiences. The roads were good but dusty, and the weather was fine.

It will not be necessary in this letter for me to enter into the details of the late extraordinary proceedings of the U. S. officials in this Territory; of the bombastic proclamations of his Excellency the Governor, of the extrajudicial powers claimed for the U. S. officers in the late rulings of Chief Justice McKean, of the outrages of the soldiery at Provo, or the silly attack of the Governor on Gen. De Trobriand—all these have been ventilated in the *Deseret News* and *Salt Lake Herald* to an extent that will enable you to easily comprehend the situation and the folly of the men who esteem themselves equal to the task of uprooting the kingdom of God; but their inglorious efforts have little other result than to cause a smile to rise on the countenances of the Saints, who have seen so many of a like ilk fuss and fume away their brief period of office, and then sink into unregretted oblivion. So we feel assured it will be the case with those who at present are so tireless in endeavoring to stay the progress of the growing cause of Zion. God has not forsaken His people, nor left His Saints to take care of themselves.

Black Hawk, the Indian chief who took so conspicuous a part in our last Indian wars, died on the 27th of last month, near Spring Lake Villa, and in a small ravine near by his tribe buried him. That locality, I understand, was the place of his birth; there he commenced his depredations, and thither he went to die. He was the most formidable foe amongst the red men that the Saints have had to encounter for many years. The In-

dians generally appear to be inclined to peace throughout the Territory, though there are some rumors of horse stealing expeditions to be entered upon by the Green River Indians this present fall. Were there no white men to purchase stolen stock and supply the Indians with whisky and ammunition, there would be fewer Indian thieves and scarcely any Indian difficulties.

With love to yourself, sister Eldredge, and the Elders in the Office and throughout the Mission, and the Saints scattered abroad in Babylon, I remain your brother in the Gospel,

BRIGHAM YOUNG.

Salt Lake City, Sept. 26, 1870.  
Elder Stephen Taylor.

Dear Brother—I have been off to Cache Valley for twelve days. I found the people up there feeling first-rate.

The Anti-Mormon clique are trying hard to consummate a collision between the "Mormons" and the Government of the United States. We do not believe it will be accomplished—however, it will be just as the Lord wishes. If He desires us to fight, He will be our General and lead us on to victory.

Father returned from "Dixie" last Saturday, much fatigued, but he enjoyed good health. The "Ring" threatened to arrest him on his return, but they did not.

Times are still very dull, money is scarce, and wages are low. Considerable mining is being carried on near to our City. Goods and all sorts of produce are low. There are tolerably good crops, with a fair prospect for

next summer, as the grasshoppers have nearly all left us.

I am now off duck hunting. Love to all.

Ever your brother,

H. YOUNG.

Williamsburgh, Oct. 2, 1870.

President Horace S. Eldredge.

Dear Brother—I desire to inform you of my removal from my former residence to No. 107 Sixth St., between South 1st & 2nd, Williamsburgh, New York, where all communications should be sent, the STARS included. If you will publish this in the STAR, you will oblige any of the Saints coming to New York, as should they see the STAR they would know where to find me, or they could write to me Box 152, Williamsburgh P. O., New York, and I should get their letters and would communicate with them.

It is a pity there are not more Saints take your brightly shining STAR than what there are. Some will take in newspapers, but cannot afford to pay five cents for this interesting little luminary. Every efficient member should subscribe to the STAR.

All things are working well with us. The apostates are at work here, but they cannot get on much. They have tried hard, but have done us no harm. Zion prospers, all is well. We have had to cut off a few, but they have been on the fence for some time, and we are baptizing to make up our loss. Strangers attend our meetings and listen attentively, and all is peace at present.

Your brother in the Gospel of peace.

WILLIAM SEARLE.

## MORMON AND CHRISTIAN.

The Dr. Newman who went forth from Washington to Salt Lake City, to take Mormonism by storm by flourishing his Orthodox Bible in its face, has had to come away after a pretty severe tilt with one of the leading Elders, leaving his Bible behind him. It must have been extremely humiliating. Elder Pratt took his Bible out of his hands, and opened it again and again to pages that taught and upheld the polygamy doctrine, reading

off whole volleys of historical texts that went to establish the leading Bible characters, esteemed Saints by Orthodoxy, as regular Mormons. Dr. Newman crawled amazingly on this part of the argument, and was at last rather glad to abandon it to his Mormon opponent. Nor did the latter leave his visible advantage unimproved; he charged home vigorously on the Reverend Doctor, and pointed him triumphantly to the practices of such

cities as New York, where it was an acknowledged part of civilization to hold one wife, but debauch as many others as possible in the open dens of iniquity. The people committed sin enough every twenty-four hours, according to Elder Pratt, to sink them in hell permanently. And he likewise points, and justly too, to the pollution and infanticide of the nation at large, while a handful of people,

practicing "Bible marriage" in the mountains beyond the plains, are threatened with extermination. He declares himself quite ready to compare the piety and pollution of one side with the same qualities of the other. Somebody carrying more guns than Dr. Newman will have to be sent out missionarying among the Mormons.—*Banner of Light*, Sept. 14.

### UTAH NEWS.

THE following are from the *Deseret News* to Oct. 10—

Elder Wm. C. Staines arrived at Salt Lake from New York, Oct. 2.

An edition of 5000 of the *Catechism for Children*, revised and corrected, had been published at the *Deseret News* office.

The First Presidency, the Twelve, and a few invited guests went per U. C. and U. P. on an excursion to Wasatch, Oct. 11.

More than half the mortality of Salt Lake City in September was from teething, bowel complaints, and canker. Three-fourths of all the deaths were of children.

A fire destroyed a large barn belonging to Messrs. Homer Brown and Wm. Thorne, 7th Ward, Sept. 29. Two children of brother Brown were burned alive in the building.

The steam sawmill of Joshua Williams and Co., near Morgan City, also 75,000 feet of lumber, had been entirely destroyed by fire, originating with a spark from the engine. Loss \$15,000. No insurance.

The pupils of Mrs. M. E. Randall and Miss Cook passed an examination at the school-house of President B. Young Sept. 30, showing proficiency in the various branches, especially elocution. The two schools were to be amalgamated.

Messrs. Caine, Sloan, and Dunbar, editors of the *Salt Lake Herald*, were arrested by the U. S. Marshal, taken before Chief Justice McKean, on an indictment for libel against Associate Justice C. M. Hawley, placed under their own recognizances for \$500 to answer at their trial, and liberated.

Bro. Wm. Morrison wrote from Mount Pleasant, Sept. 26, that it was agreed at a meeting at Spring City that all those who wished to return to their homes in Sevier County, should meet at Fort Gunnison, Nov. 3, on their way, with tools, implements, etc., for farming, forting, fencing, and ditching, without their families at present.

Major W. P. Offley, deputy postmaster and deputy U. S. Marshal, walked into the *Salt Lake Herald* office, on the evening of Oct 8, to see Mr. Sloan, was shown into his room, and locked the door. Mr. Sloan unlocked and attempted to open the door, when Offley seized him and presented a revolver to his breast. Mr. Sloan seized Offley's hand and prevented him from cocking the weapon. Mr. John T. Caine entered the room and the would-be assassin was secured, disarmed, given to the police, and taken to the lock-up. Gov. Shaffer sent his private secretary, Mr. Black, to endeavor to procure the villain's release, but without avail. The next day the prisoner was released on the U. S. Marshal Patrick's solicitation, and on the morning following was indicted and placed under bonds of \$2000 to answer at the trial. Mr. Postmaster Moore regretted very much that any one connected with his office should engage in such an attack, and said his discharge would be prompt.